

2. These persons have come to INDBA,
(to solicit)
Ms protection. May he quickly direct
them on the
way. May the gods repress the wrath of
the de-
stroyer, and bring to our solemnity the
obviator of
evil.
3. (The *Asura*)* knowing the wealth of
others^
carries it off, of himself. Present in
the water, he
carries off₅ of himself, the foam. The
two wives of
KUYAYA bathe with the water: may
they he
drowned in the depths of the S'IPHA
river,
4. The abiding-place of the vagrant^b
(KUYAVA)
was concealed (in the midst) of the
water. The hero
increases, with the waters formerly
(carried off), and
is renowned (throughout the world).
The ANJASI,
KuLisi, and VIEAPATNI^c rivers, pleasing
him with
their substance, sustain Mm with their
waters.
5. Since the track that leads to the
dwelling of
the *Dasgu** has been seen by us,—as a
cow knows the
way to her stal!₃—therefore do thou,
MAGHAVAN,
(defend us) from his repeated violence:
do not thou
cast us away, as a libertine throws away
wealth.

with adverbs signifying proximity,—near, nigh, at
hand. The

Scholiast supplies *yagakale prdjpte*, the time of sacrifice being arrived.

^a Presently named *Kuyava*. His exploits are obscurely alluded to; and the river *S'iphd* is not elsewhere found.

^b *Aya* is said, by the Scholiast, to be an appellative of *'Kuy&m* ; from *ay* to go,—one going about to do mischief to others.

^c Neither of these is found in the *PaurdniA* lists.

^{fi} Of *2&yaiM*, according to the commentary; intending, possibly, by him, one of the chiefs of the barbarians.